

THE
CATECHISERS
HOLY
ENCOVRAGEMENT,

To the profitable exercise of Cate-
chising in the Church of
England.

*Psal. 19. 7. The Law of the Lord is perfect, converting the
Soule: The Testimony of the Lord is sure, and
giveth wisdom to the simple.*

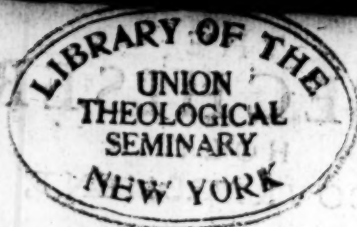
*Luk. 2. 46. And it came to passe three daies after, that they
found him in the Temple, sitting in the midst of
the Doctors, both hearing them, and asking them
questions.*

(Thos Downing).



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To the true Catechisers of his
Church, the true grace mercy and
peace of the true God, be true
encouragement.

IF I should accuse you for writing your many
Catechismes, I should rather discourage yours
from reading them, then excuse my selfe for pen-
ning these encouragements for vs all to Catechi-
sing. Yet (let it be spoken with all humility) if
you in the crowd of Catechisers each one find an
excuse for all the company ; I hope (if it be not
presumption) you all will hold me excused, for
these small encouragements for you all, being
but one. If you observed, the two Texts of Scrip-
ture on the other side of the former lease, you may easily perceiue,
these things were one day Preached as Sermons of encourage-
ment, in the Eares of Parents, Governours, and old men, in the
Congregation ; if you will see the leaues that follow hereafter, you
may vnderstand they were Catechising waies in the Hands of little
ones in writing, for their encouragement. another day, I should then
be very sorry, that what day soeuer they shalbe seene by your Eyes,
you will see the motes that are in your brothers eyes, that labour to
shew you, though vnnorthily the encouragements that they haue
seene : but I hope you will loyne your Hearts in prayer, that God by
all meanes, whether great or small, will harten vs all in this ho-
ly exercise. And so

right humbly I rest

Aldermanbery

your poore Bro-

London.

ther in the Lord.

THO. DOWNING.

To the Right Honourable, Right
Worshipfull, and all my louing and worthy
Parishioners of S. Mary Aldermanberry London,
the multiplication of all spirituall grace, and
assurance of Celestiall glory through Christ
Iesus our Lord.

Right Honorable: Right Worshipfull. and my best be-
lomed in him that loues you best, and that paid for his lone
dearest. In the hearing of the most of you (according to the
godly command of lawfull authoritie knowne vnto you all) I haue
lately entred vpon that most commendable and most profitable
course of Catechising: and to the end that I might the more cher-
ish you, and bolden yours; I tooke courage to my selfe by God, be-
fore I began the worke it selfe, to say something as a short begin-
ning and introduction to my future endeauours by Gods permis-
sion: For your selues by way of Sermon and continuall discourse,
as the foode of the strong, for your children and seruants, by ta-
king of the same into pteces, for the smallest and weakest digesti-
ons, by way of question; for all (I hope) as members of the same
body, a fit receipt and preperation, especially it being the desire of
of some of you to haue these published for the benefite of children,
as crummes in common, I know whit-meates are wholesome for
you that are growne great ones, but yet I presume it will not be
troublesome to you to taste of the milke, both before, and after
your small children, I shalbe refreshed before the Lord for the time
present, as well as any fare can make me, if you like the Lord that
maketh both the body and the bread, will accept of these poore pec-
ces I haue to present you; and for the time to come, your gather-
ing of such fruit as is growne shalbe full payment for the past (ea-
son: God that onely must giue encrease (euen to Pauls planting)
grant vnto your information, and my consolation, his beaumenty
blessing, through Iesus Christ, to whom be all honour and glory.

Your affectionate Pastor,
THO. DOWNING.



THE
CATECHISERS
HOLY INCOURAGE-
MENTS TO THE PROFITABLE
EXERCISE OF CATECHISING
IN THE CHVRCH OF
ENGLAND.

Question.

What way might a Minister winne the
wills, and sharpen the wiss of Christians
to be Catechised.

Answer.

By encouraging them vnto the same out of
Gods holy word, as *Solomon* by his parables giues
to the simple sharpnesse of wit.

Pro. 1. 4.

Quest. How many motives be there to this godly
worke of Catechising?

Ans. Many, but for memory sake they general-
ly be deuided into three: 1. the Matter of Cate-
chising. 2. the Manner of Catechisme. 3. the
Meanes we haue of Catechising.

Quest. For the Matter, first tell me what the word
Catechisme is in signification?

A

Ans.

Ans. Catechisme is a word that is drawne from the greeke word *κατηχῶ* *Catecho*, which signifieth to eccho, or sound out, and so it is true, Instructions and answers are sounds from heauen, and echoes from earth, therefore Saint Paul vseth the word to teach the rudiments of Religion saying, *I had rather speake fewe (that is a few) wordes with mine understanding that I might (Catechise others) in the Church, then ten thousand wordes in a strange tongue?*

1. Cor. 14. 19

ὥς ἔτι ὀλίγα

ἄλλους κα-

τηχήσω.

Quest. Who be those (others) the holy Apostle speaks of.

Ans. Whosoeuer are capable but yet are voided of the elements of the Christian faith.

Quest. But is it not presumption at least if not folly, for small children to meddle with great matters of Religion. Paul confesseth, When he was a child, he spake as a childe, he understood as a childe, he thought as a childe, and before he became a man, he put not away childish things: how then should smattering children be fit for profound and holy matters?

1. Cor. 13. 11

Ans. It is meete for vs that are Children for all that, to read, to study, to meditate, and to conferre touching grounds of Religion.

Quest. What reason can be shewne for that?

Ans. A double reason: First from our owne profit. Secondly from Gods law.

Quest. What profit will it be to you?

Ans. That appeares from the knowledge of God, without which vaine is euery child of man, but knowledge of God bringeth righteousness in this.

this world, and in the world to come eternall life, as Iesus saith, *This is life eternall to know thee to be the onely very God, and whom thou hast sent Iesus Christ.* But as a candle through a window, so a glimpse of the Godhead may be discerned through the Crannies of our childhood. Iohn. 17. 3.

Quest. *Profitable though it be, yet what warrant haue you to tell me for it?*

Ans. Dauid the holy father may be a patterne to all our parents, and he tells vs and them in the 19. Psal. 7. *The Law of the Lord giueth wisdom to the simple,* therefore we ought to receiue it when it is offered, and Salomon his wise sonne, that may be a teacher of all the children of men, *To giue to the simple sharpnes of wit, and to the child knowledge and discretion,* he wrote his parables, so that we are Salomons table bookes as well as others. Psal. 19. 7.

Quest. *But is not that to be vnderstood of little ones of soule, rather then of body and age, of children in grace rather then in growth?*

Ans. Not rather, but indifferently to both, for the Lord of heauen requireth, *That young men and maidens, old men and children should praise the name of the Lord on earth.* But they cannot doe that till this, not acknowledge his praise till they know his person and properitie. Psal. 148. 12

Quest. *But what then? grant it that children are docible, are their poore soules ere the safer for some knowledge without practise? what good would the light of the sunne doe a man and take away the heate. wherefore holy Dauid saith that a good vnderstanding haue all they that do thereafter, and Saint Iames bids* Psal. 111. 10.

Iam. 1. 21. 22

Pro. 22. 15.

us not be hearers of the word onely, deceiuing our selues, but doers also : &c. But tender children doe rather minde childish folly and play, then regard to practise that they heare, heare Salomon, Foolishnes is bound in the heart of a childe?

Ans. We must confesse our selues guilty of all but yet not without something to say for our selues, and something that wise *Solomon* himselte will say for vs, and so we hope though one should breake, the other will hold, we haue a double answer.

Quest. Which is the first?

Ans. First for profit, if we learne something, and practise nothing, or but little.

Quest. what profit would that be?

Ans. There is a double commodity, first a profit pertaining to the way vnto the end, secondly, a commodity in the end of the way.

Quest. what commodity haue you in the way?

Ans. Information of our slender vnderstandings, touching things to be knowne in the way to our future life, and not to be knowne to be beleued, and not to be beleued, to be done or to be shunned, to be feared, or to be hoped.

Quest. what is your commodity in the end of the way?

Ans. The end of instruction is incomparable not onely grace in this short life but glory in life eternall.

Quest. who attaine this great incouragement?

Ans. Not learners, but liuers, not hearers, but fearers, yet we that are poore children, if we haue not this rich profit presently, we learne the right way

way by Gods word to it, and this is a great part of profit, for as learning without liuing is vnprofitable, so liuing without learning is vnpossible.

Quest. But you say that wise Solomon hath something more to say for you, tell me what it is?

Ans. He giueth vs not only sharpe but sweete, he calles vs fooles in the bondes of child hood, but yet he makes vs amends (though we fooles doe not thinke so) *the rod of corection chaseth it away.* Pro. 22. 15.

Quest. But may not you attaine this without knowledge, as well as many simple and illiturat men doe. *wisdome saith Apply thy heart vnto me, and thinke of God with humility. (Not speake mystically of him) but thinke and seeke him in simplicity of thine heart, but a childe may doe this as well as many lay men doe.* Wisd. 1.

Ans. Our answer to this is from euery fingers end to the contrary, from the right hand to the left: 5. to 5,

- | | | |
|------------------|---|-------------------------------|
| The five fingers | { | 1. Necessity of knowledge. |
| | | 2. Tradition of Teachers. |
| | | 3. Text of Scriptures taught. |
| | | 4. Tuition of the Truth. |
| | | 5. Incouragement to all. |

Quest. what necessity is there?

Ans. It is necessity that we should haue this knowledge of eternall life, either by our owne studies or by others, either implicitly or explicitly, either by report or knowledge, and this is necessary for lay men as little children.

Quest. what is that second finger of Tradition?

Ans. It is no doubt better to haue the documents, and lessons of Religion by our owne labour

then by tradition, yet first we must haue them by Traditions of our teachers.

Quest. *what was the third answer?*

Jam. 1.

Ans. Thirdly we answer to the text alledged by Text of Scripture. Though God will accept of none without simplicity of heart, yet the Lord requireth more, as the Apostle saith, *with the heart man beleueneth vnto righteousness, but with the mouth confession is made vnto saluation.* So Saint James, *that faith without workes is dead.* They deceiue themselves therefore that trust to simple harts, without vnderstanding in matters of Religion.

Quest. *what is the fourth answer?*

1. Pet. 3. 15.

Ans. Reason not to regard our owne profit alone, but the ruination of the Gospell, and the defence of the truth, the depth whereof was neuer more digged at, nor the profession thereof euer more pusht at, now is the time both for old and young courageously to sanctifie *The Lord in their hearts, being ready to satisfie euery one that shall aske a reason of their faith and hope that is in them.*

Quest. *what is the fift Incouragement?*

Pro. 27. 11.

Ans. Comfort and ioy to all from the royall King that sits on his throne to the lowest subiect, to prince pastor and people, as Salomon saith it did him. *My sonne be wise and reioyce my heart, that I may answer him that reproacheth me:* And surely if euer there was cause, now there is, for all, for Kings to commaund, and Ministers to obey in instructing their hearers, and for both to make glad the heart of their dread Soueraignes, by witnessing of wisdom, and answering the spitefull reproches of all

all hereriques.

Which if euery man would but labour for a while, hope we ere long, that if our aduersaries will but stand at our Church doores, they shall heare those resounding ecchocs from the mouthes of babes, that shall reioyce their nurcing father and leige king, the spirituall and naturall parents, and confound all false heresies, which graunt O Lord Iesus Amen.

Quest. The profit of a thing doth not consist in the bare matter, so much as in the fruitfull manner, and therefore since you haue spent so much paines on the matter of Catechising, doe no lesse on the manner, will you be tractable to be encouraged to know the same how it is to be performed?

Ans. Yes. withall our hearts and studies: for the manner God respects as well as the matter, and for defects in the manner doth reiect the matter, as in *Caine*, because he had not respect to the manner of his sacrifice to doe it well, God had no regard of him nor his oblation, he had no profit nor commendation. Gen. 4. 5.

Quest. What then in a word is required in the comely manner of this goaly businesse generally?

Ans. As in receiuing the holy Sacraments, deuout prayer vnto almighty God, hearing his holy word, there is a time of premeditation, so in Catechising youth in the heads of Religion, there must be preperation. Ex. 19. 7. 10.

Quest. What duties are required in this preperation?

Ans.

Ans. The duties herein required are sundry, but for memories sake againe they shalbe reduced to three.

Quest. *which be those three?*

Ans. First, duties that doe concerne your selfe and those that are in place to teach vs. Secondly, duties that doe concerne our selues that are to be taught. Thirdly, duties that doe concerne our parents and gouernours, that are both to teach vs, and to be taught by you.

Quest. *what be the duties concerning my selfe that am to Catechise?*

Ans. They are diuerse, as well as ours or our parents, but may fitly be drawne to three sorts.

Quest. *which be those three?*

Ans. First, duties before Catechising.

Secondly, duties at Catechising.

Thirdly, duties after Catechising.

Quest. *You haue answered plainly, so doe still, and tell me what parts in me before we come to Catechising, will set your hearts on worke with courage to it?*

Ans. Two: Faculty, and Freewill.

Quest. *what is that Faculty?*

Ans. It is that ability and power to open the doores of entrance into the temple of Religion, faith and godlinesse, both to old and young, rich and poore, for no man can enter himselfe that cannot open the doore, so no man can teach that he doth not know, and as a Charriot man must haue skill to rule the charge committed to him, else he can neither do well nor it, so neither can they be without danger whose Charriot of their soules is
def-

desperately left to an ignorant pastor, and Saint Paul tells *Timothy*, that a Bishop must be apt to teach, that is, one that can prudently moderate his labours to the stirring vp and encouraging of his followers to the soue of labours.

1. Tim. 4. 13.

Quest. *What meane you by free will, which you say will freely incourage you to be Catechised by me?*

Ans. A willingnes whereby you are godly well affected with all readinesse to further our proceedings and proficiency, desirous to be loued of your answerers and auditors, applying your selfe to our greene age, poore powers, and slender capacitie, as our shepheard compassionate, first feeding vs the tender Lambes of Christs flocke, before the flocke of his sheepe, not for any lucre and benefit of * hundred poundes, but for loue and bowells of * Christ the chiefe shepheard of our soules, our future happinesse, and your owne account of vs at the day of iudgement, neither for any disreputation, some scorniers shamefacedly forsakeing vs, bashfull babes, but in an affable maner childfishing with vs in the handling of these things and holy exercises, counting all your grating toile ours, and your owne felicity in the midst of the furnace of your function, as the Sonne of God and his Angell in the midst of the three faithfull Children walking and talking with vs.

Ioh. 21. 15.

* Much was proffered in my Church before the King sent forth his charge to do as freely.

Dan. 3. 25.

Quest. *Set forward so still, and tell me my duty as my Catechising to encourage you?*

Ans. Your office now is threefold, 1. Matter. 2. Measure. 3. Method.

B

Quest.

Quest. *what is the first?*

Answer.

Our Church
therefore
doth confine
vs to the
Decalogue
the Lords
Prayer, and
the Creeds.
Titus 1.9.

Ans. First to communicate and deliuer whole-
some doctrines and lessons, to the true end that we
may attaine precious wisdom, and cheerefully
profit something in this open schoole of Christ Ie-
sus, and then we all hope stedfastly in God (though
through our weaknesse we wot not how) that the
learning and nurture of the Lord (as an army that
is mighty and subtile) will insinuate it selfe, and
slip into our hearts and heads, and creep into our
soules, and hold there as Paul to Titus, *Hold fast that
faithfull word according to doctrine, that thou maiest
be able to exhort with wholesome* (not with eloquence
or nouelty) *but with wholesome doctrine.* This first
will encourage vs.

Quest. *what is my second duty, that being done
will encourage you to do your duties at Catechising?*

Measure.

Ans. If you instill these wholesome things by
little and little (as we hope you will, and you
ought to doe) and not burthen our childish wits
with too much plenty (which will neither be pro-
fitable to vs, nor pleasant to you) this will make vs
take good courage and strengthen vs to come vnto
you merily, as the prouerb is *Festina lente*, hasten
slowly, for to say truly, hast makes wast, and ves-
sels that haue narrow mouthes, receiue not the
liquour hastily powred ouer, yet if it be by little
and little dropped in, they may in time be filled,
as Iob saith that *water with small drops will breake
stones*, so may your instructions by degrees and soft
steps get into our hearts more kindly then breake
in by oppression, this measure is the second incou-
ragement.

agement.

Quest. *what third encouragement desire you at the exercise of Catechising?*

Ans. It will harten vs to waite upon your words, if they haue not only full weight, but you see them in faire order, as the Apostle proscribes, that all things should be done in order, for words without methode giue sound without vnderstanding, and the prophet holy and eloquent, saith that the Lambes shall feed, but it must be by good order & maner, for this is the mother of all learning in all schooles, and this will lastly encourage vs at Catechising in Christs schoole.

Methods.

Oratio dat
sive mente
sonum.

Esa. 5. 17.

Quest. *You haue answered me, you haue truly told me what you ought to desire at my hands in the time of this exercise, but what haue I nothing to doe afterward to encourage you?*

Ans. Two things if it please you: the one is the eye office, the other the eare, as those two are commonly the greatest encouragement, or discouragement, especially in our teachers.

Quest. *which way may I encourage you with mine eyes?*

Ans. By lookeing after vs, and watching ouer vs, driuing farre from vs any euill thing, that may hinder vs from the blessing and benefit of your labours, as corrupt company, which would poyson vs with corrupt learning and life, like bleared eyes that will make our eyes as blinde and as sore as themselves; and by seeing that our consorts may make vs more and more apt, better mannered, better learned, and this is the first and aptest maner to

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move and encourage vs to learning after Catechising.

Quest. which way may I encourage you by my cares?

Iam. 3.

Eph. 5.

Ans. By listening to our language whether it be of Canaan or no, to our wordes whether they be of one sweet fountaine or no, not wordes full of savor in the Church alone, gracious administering good content to our parents and all good people, with your selfe in the Church, but such abroad as the cares of God himselfe, doth like and long for of these encouragements, we shal be glad both before, at, and after Catechising.

Mat. 27.

Quest. As you haue told me soberly, that like Saint Peters cocke, I must first clap and beate mine owne side before I sing to you, now like little chickens let me heare you lift up your voices to tell me your owne, and what is to be done on your side, what rules were good for you to haue before your eyes to encourage your hearts?

Ans. We are to haue in minde the same orderly with your selfe, before, at, and after Catechising.

Quest. what are the rules before Catechising?

Ans. Two, first, good mindes must be to it, secondly, the best meanes must be vsed.

Quest. what spirit must you be of, and how must you be minded?

Ans. We must girt vp our mindes fit for labour, and one time after another reuiue our spirits when they are let downe, for as it is lost labour for a waterbearer to powre it out of his tanckard into a cisterne that is detred, or that will not hold, so is it for a Minister to put the Law of God into the minde of them that are or will not be docible, neither

ther the father nor the sonne can well reioyce, if
 when the father shall offer him bread, he will not
 so much as reach out his hand, he deserves to
 starue, that will not open his head, so those that
 will not be ready, but make light of the bread of
 their soules, and the bread of the Sabbath, if they
 should want a peece of bread it were no pittie, what
 good will your masters do you, oh you excusefull
 seruants about your masters businesse, when the
 Lord of your masters shall require these things at
 the day of your soules account? the wheele we
 hope shalbe turned, and you like spokes in the same
 shall beare some part of the burthen, to encourage
 vs poore children.

*Quest. What is the second brannch of encouragement
 before the tree of knowledge of God?*

Ans. Meanes that we can vse in writing, that
 which you haue written and deliuered, both for vs
 and our friends, and their families this maketh vs
 to heare and hand your directions, and shun no
 labour to learne. Our reioycing therefore afore-
 hand to stoop like children weakely to the grounds
 of Religion, is that we are able to write them with
 our fingers for our learning, though imperfectly.

*Quest. What morsells or draughts are those that
 will comfort you at Catechising?*

Ans. Two: The first to eate sauourly the coun-
 sell, and receiue attentiuely your commaunde-
 ments reuerently, with all paines that we are fit for
 markeing the places that you presse to vs, & knead
 vpon vs in this holy place, that we may deliuer and
 draw againe that we receiue from you: that you
 may

Heb. 2.2.

may as the conduit, and we as the pipes, runne into our parents, as the vessels and tankards, these waters that must be diuided amongst vs at home.

Quest. what is the second comfortable morrell at the time of Catechising?

Ans. The second encouragement it is, that this Catechising is but a little breake fast in the morning of childhood and youth, and we hope for a feast and dinner to strengthen and settle vs in the age of Manhood, and to be satisfied with our Master Iesus Christ at Supper: for why should not the light of the Gospell, that in this exercise dawneth vpon vs, make vs to looke vp to higher purposes, and expect fairer points, and to trust that after these groues and purleyes of low shrubbes without the pales, we meane these questions of primerlie beginners, we shall come to walke among and to clime vpon the Cedars of Lebanon the mountaine, one day being able to aske questions, as well as now to answere.

Quest. What branches of encouragement grow behind this tree of the knowledge of God?

Ans. Two branches spring out after Catechising.

Quest. which is the first?

Ans. The first branch after our Catechising that comforts vs is grafted in our memory, for this hartens vs, that our heades through delight in this holy exercise, do not let slip that you haue taught vs, for this remembrance is the mother of the muses in our schooles, and more in the house of God, nothing breedeth knowledge more in religi-

on

on, then heed taking, that those things that we haue heard as out of craft vessels run not out, yea further, though the morning of our childhood lets many a drop of this heavenly dew to sweat and bleed through, yea we hope that as the Sunne in his Tabernacle, that riseth and runneth ouer vs, and sets downe vpon vs, doth tan our tender skins, so continuance of sitting in this Sunne of Gods holy Tabernacle, will leaue a Christian colour of godlines vpon vs, this is the first comfort after Catechising.

Quest. What is the second comfortable branch after Catechising?

Ans. Then the gift of God to take pleasure in that we remember in this and the like exercises of godlines, to thinke willingly our selues most happy to haue our wits exercised, and seasoned with this heavenly liquour, and filled with this ripe treasure, so to shunne pleasures that are noysome, and therefore to delight in reading, hearing, meditating, and conferring of the same, which for instruction will make vs the apter, but for swearing, lying, or idlenesse, to eschew them as serpents, which will make our thoughts to fall foolishly from these things, as if they were toyle some.

Quest. As you haue shewed me what milke out of my breasts will encourage, and battleyou in the first plate, secondly, as your mouthes haue satisfied my soule with the good things that concerne your selues, so the next thing is to know what blessings your fathers, and mothers haue in heeding for you, if you do this duty manfully, if you be the sonnes of wise parents, they will further

ther you in proceeding on the wisdom of God very much; for looke how much ioy they hope to reape in the harvest of their fulnesse of daies, from you there young seed, so much seed of grace and godlines must they set in the beds of your childhood, as you haue told me your duty to them, so what will you aske or chuse of them?

Ans. Not to leaue vs riches, if they may, not to lend vs righteousness, if they could, not to get vs for honour, or honour for vs, when neither we, nor that shall long abide, not to make vs their deering in worldly pleasures, but as Salomon gardens full of the flowers of wisdom, and grace of God to regard vs.

1.King.2.9.

Quest. What blessings then do you namely desire of them?

Ans. As in you and our selues the same order did comfort vs, so in them both before, at, and after Catechising.

Quest. What duties will comfort you from your parents, like Gardeners and you the gardens?

Ans. Three, first, to see vs sowne with good seed, when we haue beene dressed like a garden. Secondly, to blow vpon vs, as the South wind vpon the Rose bud, and water vs like wells, when we are in sowing and dressing. Thirdly, to locke vs vp well from the browsing and brusing of beasts, and picking of birds, afterwards we meane to looke to vs carefully after Catechising.

Quest. But are they obliged to graunt and to stand to these duties?

Ans. Both of them are bound to stand to them by a double law. First, of nature. Secondly, of God:
nature

Nature binds them, whene comforts descend to vs from the god of nature, hauing made such a well of natureall affection in the garden of nature, that waters all the plants, and children therein to be beloued intirely; a liuing and running stream to provide for vs carefully, an inbred care to cherish vs from our conception tenderly, till we be made able to shut for our selues by God our father almighty.

Quest. But how doth the Law of God bind them?

Ans. Our bended knees shall doe their humble duty to them, and our preuaileing tongues shall cheerfully aske of them, whether they can find in their indulgent hearts to doe other wise or vndoe vs, the Prophet therefore as a spirituall parent makes it a strang question, saying, *Can a woman* (if she be not worse then a very beast) *can she forget her child,* or a mother (except she be worse then a very Tygre) *can she not haue compassion on the sonne of her wombe?* So the bowells of all compassion, our Sauour, his heart earnest towards vs, when he tells vs what our parts are in three rearmes past: that a sonne must aske, First, before such food as this be set him. Secondly, he must seecke at Catechising. Thirdly, he must knocke after at the doores of his fathers eares and heart. Secondly, he specifieth our parents duties in answerable points, demanding for answer to the first, whether any father will not giue his sonne bread, & not a stone, before this: Secondly, if at this feast he aske a fish, will he giue him a serpent: Thirdly, if the sonne knocke againe, whether the father instead of an

Esay. 49.

Luk. 11. 9.

egge, will giue him not a shell, but a scorpion? as if he should say, no father that hath but the bowells of nature in him, but he will put good meate into the mouth of his child, so now no godly father but will put wholesome things into the heart of his son. This therefore doth encourage vs that we hope, looke how many fathers we haue, so many *Jacobs* we haue, that will tenderly loue vs, being so many obedient *Iosephs*, and little *Beniamins*, and looke how many mothers, true ones to vs, so many louing, affected grieuouly, that their eyes should be open to see their poore childrens soules cut a sunder, but as much reioyeing to keepe them safe from the murtherous sword, that is in the mouth of the harlor, and the false mother.

Gen. 37. 34.

1. Kin. 4.

Quest. Now you haue summed out their affections, let vs cast ouer the perticular effects of those affections, and first before Catechising?

Ans. They are not so few as that a child can tell them; yet more then there be good fathers and mothers, but as the parents are two, so shall their parts be both before, at, and after Catechising.

Quest. What is the first before Catechising?

Ans. First we answere, that as before we could either aske of them, or answere what they asked, before we knew these hands one from another, they performed Christian parts in suffering vs little infants, not able to come, no: but in bringing vs to Christ, so that as the kingdome of God belongs to vs, so we to it, by being deliuered into the armes of Christs mercy at the Baptistery, so now as they promised before at Baptisme and vowed they

Mat. 19. 14.

they would, they will looke that we can say vnderstandingly in our mother tongue, the ten Commaundements, the Lords prayer, and the holy Apostles Creede, so as from them we may be taught whatsoeuer is necessary for a Christian to know to his saluation. But this (we hartely thanke them) they haue done, and this is the first incouragement.

Quest. what is the second thing that the louing parents haue done to you before hand, to giue you courage to this holy exercise?

Ans. It is the first encouragement that Baptisme of water, when they put vpo vs the white & pure garment of Christ to couer vs, but it doth secondly encourage vs, that as we grow in yeares and stature, they prouid the warm garments of education, and not onely fit our bodies with clothes that are long and large enough for vs, but their desire is to fill our soules with fit meate for vs, and therefore we haue beene led and carried to godly schooles before we could goe our selues, and sent to such houses where we haue learned to reade and write, and so they haue spent their mony, and we the monthes of our youth, in tastling the principles of Religion, that now when they haue sent vs to Church, we are able to drinke vp the precepts of piety: so that our parents being like *Timothies* 1. Tim. 4. 5. *Grandmother Lois, and his mother Eunice*, instructing vs before hand, we are encouraged (we thanke them) to this holy exercise. 2. Tim. 3. 15.

Quest. whereas you haue shewed me what seedes of encouragement you haue receiued already from your parents,

rents, so now tell me when Christ is come downe into you, as into his garden bedds, what things do encourage you now?

Ans. As in a garden, water and wind will make seeds and nuts to grow and flourish, if they be seasonable and soft, and Southernly, so in our hearts, so will the prayers and prayes of our parents, lovingly blowing vpon vs, will make vs spring and spread beautifully; and therefore we pray them now to sanctifie vs vnto God at this holy exercise, and as euer they desired to be deliuered of vs out of the vault of the darke wombe, so desire now that we be conceiued from aboue, and borne againe of water and the holy Ghost, that we may be deliuered in our hearts, from that which they naturally, and the diuell maliciously hath put into vs in the first garden: so the Prophet did sanctifie the children, as well as the Congregation, and so did *Hannah* consecrate her son to the Lord, esteeming him better as the child of God, then her owne, his prepared for life, hers for death.

Quest. what is the second thing that doth encourage you at the time of this worke from your parents?

Ans. The second is the South winde, of sounding still secret prayes to almighty God, blowing on the buds of goodnesse and grace, that they see shoot from vs, as signes of the summer of ripe and good fruite hereafter, not hauing stincking breath, from corrupt lungs and rotten teeth, as the old pharises, murmuring, and grateing their teeth against the Lord and his disciples, saying, Master, rebuke thy disciples, when they deserue to be reioyced

ioyced at, nor as the surley and the sawcy Scribes, when they saw his marueilous workes, and heard his gracious wordes, such as neuer man spake, yet they send officers to apprehend him, and for the childre that cryed in the Temple, *Hosanna to the son of Dawid*, disdaine at it, as if it were but boyes play: so did they, and what is this that many amongst vs doe? cauil and carpe in euery company, they come in, contemne the Congregation, censure the Catechising, and charging the Catechiser either of tediousnes, or of hardnes, or of confusednes, or else odiously presuming to compare what one doth, with what another Minister doth, if they cannot deny but it is good, yet mince, it is not so good as such a ones, and in my mind such a course were more commodious, when none will content them that are so combustuous, but these are sleights of the deuill to discourage the Ministers, to discomfort the Congregation, to chill the new kindled courage of the children, to dishonour the ordinance of God, whiles the deuill doth leade them out by the elbowes, from likeing any thing that is good, but we hope our parents, while we are setting forth the prayses of Iesus Christ with our mouthes, will not haue stony heart, but spread the boughes in the way, and cast the garments of gratitude and honour in the pathes of his ordinance for the same.

Quest. *what is the locke of this garden, to keepe you and that is imploued in you, in this exercise, and what blessings do you desire of your parents after Catechising?* Can. 4.

Ans. We haue two priuate domesticall petiti-

ons, to put into their hands at home, yet as children haue a priuiledge, we may tell the truth in publike; let not our parents be angry if we speake to them here for our encouragement to be domesticall schoolmasters, at home examining vs ouer and ouer what we haue learned at Church, and as they haue faculty more plentifully, as our heavenly Father commaunds that they should *whet them*

Deut. 6.6.7.

8.9.10.11.12

continually vpon their children, and bind them as frontlets (or signes of remembrance) and write them vpon the postes of their doores, and if they shall set them

vp vpon the dry and dead postes of their houses, or else one post will cry out to another for iudgement for neglect of Gods commaundement, how then shall we their suruiuing posterity perishing, how loud shall our bloud cry for iudgement against our

1. Kin. 20.31

parents? and therefore if the seruants of *Benhadad* can slay the Kings of Israel are mercifull, if the aduersaries can, we may much more, that our gracious King of England is mercifull to the little people in his kingdome, and we doubt not but that the Lord tooke of that spirit which was vpon King *Dauid*, and put it on our King, when he in *Psal. 34.*

Num. 11.25.

29.

11. Calls and sayes, *Come little children hearken vnto me, I will teach you the feare* (that is the true Religion) *of the Lord*, the Lord take of the same spirit and giue it to the threescore and ten Elders, we meane the Ministers of his word, and the Masters of the families of this populous kingdome, that as we are (as *Salomon* saith of himselfe), the sonnes of our fathers (their derlings) and tenderly beloued of our mothers, so the fruite may be

Pro. 4 4.

scene

seene by being instructed by them, and locking our hearts to hold fast Gods word, and to keepe our Kings commaundements, that so we may liue, liue here religiously, liue with the King of Kings hereafter eternally.

Quest. what is your second petition, wherein you do conclude all you are able to craue at their hands?

Ans. The last is this, that though we be not all one mens sonnes, nor all of one degree and birth, nor of letter and shape, nor all of one stature of body, nor of one nature, disposition, and faculty of soule, yet from the honourablest to the meanest that is a child, from the beautifullest to the homeliest that hath a father, from the strongest to the weakest that is borne of a mother, that they would (God to helpe) consecrate vs to the best seruice and worship of God in this life that we are fit for, not regarding blood, beauty, or bignes, to our hinderance in the holiest things, for if the seminaries of heresie doe giue such encouragement, and their blinded kings do as *Nebuchadnezar* did, first speake Dan. 1. 3. to their Eunuches to pricke & chuse of the childre of Israel of the kings seed, and of the Princes.

Secondly, children in whom was no blemish but well fauoured. Thirdly, ripe witted, instruct in all wisedome and well seene in knowledge. Fourthly, strong and without in firmitly in body, or without impediment in speech, able to vtter knowledge, and such as were able to stand in the kings palace, if they that are the princes & Eunuches of Babell be so laborious, so liberall to provide euery day such children for their king, and such portions of the

the kings meate, for the children they correet and corrupt, to the end they may stand, and instruct their kings to cary them to hell and destruction, then how much more should our spirituall and naturall parents of Ierusalem, of what degree or dignity soeuer enourage vs in the true way to God and saluation? and when they haue seene at our Catechising any hope of profit, or veine of godlinesse and virtue in our faces, they would thereafter let their hearts and hands goe as Gods doe, for as Salomon saith, *A child is knowne by his studies, whether his workes be pure or right*, hopefull or noe, fit for our calling if not for another, though not as Samuell did, yet growing a little in fauour and credit both with God and men, with these on earth, and him in heauen. So be it. Amen.

Pro. 20. 11.

Syr. 33.

Transition.

Quest. *Turne your hearts now from the matter of encouragement in Catechising it selfe, and from the manner of it either in the Minister or your selues, or your parents, turne your hearts from these two, and tell me the third meanes of hartning you from the meanes we all haue by Gods blessing?*

2. Cor. 6.

Ans. The meanes to make our hearts large with comfort to vs all, is very large, and the waies many, but that we may goe downe from the Temple with the same comfortable stepps numberly that we came vp, the meanes we finde is threefold, Before, At, and After.

Quest. *What are the meanes?*

Ans. 1. Temples our harts are. 2. Temples our bodies are in. 3. Temples that they shalbe in hereafter.

Qu. *Before we come, what are the temples of courage.*

Ans.

Auf. Three, First, Iesus Christ our head is a Temple of comfort to vs, the holiest of holiest to our hearts, Eph. 2.20.21. *Iesus Christ himselfe being the head corner stone, in whom all the building being coupled together, groweth unto an holy Temple to the Lord.* For if it were a comfort to good Ioseph, and the blessed Virgin Mary, to find him in the Temple Luk. 2.16. after three daies seeking him, when he was but twelue yeares-old, and when the Temple of his body was to be destroyed, behold a thousand times more encouragement it is to vs, to seeke him in the Temple of glory that neuer perisheth, whether we are taught he is raised and ascended, and where are we to learne to worship God through him. Ioel. 2.

Que. which is the 2. part of this spirituall Temple?

Ans. The Foundation of this holy Temple of comfort to vs is twofold, { 1. Principall.
2. Subordinate.

Que. what is the principall Foundation of courage?

Ans. The Foundation principall is the Scripture, the holy Prophets and Apostles, as Saint Paul to the Ephelians 2.20. *Ye are built vpon the foundation of the Apostles and Prophets,* and this no small comfort that we haue so sure a foundation that cannot be shaken.

Quest. what is the subordinate foundation of this Temple of courage to this exercise?

Ans. Though we haue not so many Prophets as the Church of Israel had, nor so many holy Apostles as the Primitiue Church had to comfort vs, yet our Fathers are the Fathers of more propheticall sonnes and apostolates then they were, and our

D Church

Luk, 2.

Church the Mother of more reuerend Doctors, then the Church of Ierusalem, to teach vs the way vnto life eternall; and this though subordinate is no small encouragement.

Quest. *What is the third Temple of encouragement that we are to our owne hearts?*

Ans. Not onely Christ our corner stone doth comfort vs, but the Church, though in a lesse measure, and not onely our flourishing Church, but even euery Christian in the Church, which is fuller of Temples of the holy Ghost, then flourishing Corinth, for we hope our Preachers may speake to more then S. Paul then could there; *Know you not 1. Cor. 16. 17 that your bodies are the Temples of God, & not only Temples but holy, For the Temple of God is holy, which ye are.* Hauing therefore a head or corner stone, so fine gold as Christ, a foundation of such pure steele, that hath beene seuen and seuen times tried in the fire, we receiue the golden cordials of courage from them both to this holy exercise, that euer we were borne to be Temples built of the same Temples.

Quest. *What is the second generall meanes of encouragement at Catechising?*

Ans. The Temple we are in, which is either for the matter of it, or the manner, either the outward, or the inward parts of it comfortable

Que. *What comfort is there for this first the Temple?*

Ans. The sacred Churches wherein we meete together in due sort (let God haue his due prayse for it) to heare and learne the grounds of Religion, if they were but few & straight and poore houses, yet might they be some courage to vs, but they are

are many, large and beautified, the many Cathedrall Churches ordained to spread religion, and the goodly Colledges annexed to both, both for enlarging of learning in Church & Cōmon-wealth, what largenesse of comfort doe these bestow vpon vs? besides the vulgar schooles where many poore boies and girles poore orphanes doe learne these foundations of religion, these do spurre vs forward to this learning of Catechising, lest the Churches that we are in, at the last day should condemne vs, when they shalbe consumed with fire for our negligence in the same.

Secondly, for the manners in the Church, such consociation and concord of Ministers of the Church in the exercise of godlines; such rules and Lawes both for Pastor and people in, and, of the Church, such variety of exercises in the Church after the necessitie of sorts and degrees, whom would they not moue either to gouerne, or to be gouerned to Catechise or to be Catechised? away therefore withall those spirits that either if they be able will destroy the matter or the maner of this Temple we are in, such as depopulate Townes, and disfigure Churches, or any waies sleeple the beauty of the Temple we are in, or the rule & gouernment of the Church we are of, that as soone as they be loose, flie vpon the throate of the Church, it is a shame, it is a shame, that any such should be suffered to the great discouragement of the weake, but because this is not a thing that is vpholden in our charges, let it passe, and let vs take courage from our Temples, as *Adam* did in Paradise in innocency,

more then the Israelites in the Tabernacle, or the
Iewes in their Temple, and this must be recei-
ving them religiously, & vseing them reuerently, &
receiueing instructions attentiuely.

*Qui. what is the Temple that we shalbe of, which vs
Temples in the Temples we are in, doth so encourage?*

Ans. This is as far beyond and aboue all other
Temples of encouragement, as heauen is above the
earth, the Celestiall Temple this is, a Temple so
high, so great, so holy, so pretious, so cleane, so
walled, so dored, so gated, so windowed, so situ-
ated, so founded, so squared, so long, so broad, so
garnished, so allyed, so full of all these, that *Iohns*
eyes could not see it, for the Lord God Almighty,
and the Lambe are the Temple, this is our last, our
best comfort that we hope our poore desires of our
hearts, our echoes of our mouthes shall not like
lead and earth descend downwards, but shall be
heard in that Temple, whether we hope for our
encouragement, the exorable clemency of God
will bring vs his poore Temples, that when our
dead bodies shall descend into our graues in these
materiall Temples, our soules shall before ascend
into that Temple so glorious, that it cannot be cal-
led a Temple, whether the head of both Temples,
Iesus Christ bring both our bodies and soules at
the day, when he shall iudge vs, to whom be all
honour, and glory, both in the Temples
of heauen and earth, for euer.

Amen.

FINIS.

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